The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

July 23; 1882.——*Mark VI.* 45—53.

"He straightway." We are told in one of the other Gospels that the people who had witnessed the multiplication of the loaves, wanted to make Jesus king in spite of himself. A king who had power to supply their physical need in this marvellous way, would easily subdue all rival powers and could be relied on to protect them from local sovereigns and from the Romans. By acclamation they declared him king of the Jews, and insisted upon his accepting the title and assuming the authority. Not thus would Christ become the king of the Jews. He explained this matter afterwards in the synagogue of Capernaum as reported in John vi. At present he had to send away his disciples and then the people, that he might have a season of private communion with his heavenly Father, in whom were all the springs of his being. "He constrained his disciples." They were reluctant to leave him. There was a mystery about it. They could not understand why they should be required to depart without him. The people wanted to establish themselves there in the wilderness with Jesus; they had no wish to leave; they did not need to care for tomorrow's food while Christ was with them. In order to make them understand that their proposition could not be carried out, Jesus required the apostles to depart; it would then be an easier matter to induce the crowd to leave. It is quite possible that some expectation of a movement to recognize him as king had influenced the people to come in such large numbers to that solitary place. When once the apostles had left the place, the crowd became aware that this was not the time to proclaim the kingship of the Man of Nazareth. At length, having succeeded in inducing the people to leave, Christ withdrew to a part of the mountain where he could be alone with his heavenly Father. We may learn something of what was in the mind of the Lord at this time from the way in which he addressed the people when he afterwards met them again at Capernaun: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Instead of considering that the miracle attested him as a teacher, and made it supremely important that they should learn of him, their great thought was that here was a man able to satisfy all their appetites, and relieve them of the necessity of labouring for their food. This must have been very saddening to Jesus. Elijah, after the mighty display of divine power on Carmel, expected that the enemies of God would be effectually cowed. How great was his confusion when he learned that Jezebel had lost nothing of her malignity and force of will. The revulsion was so great that he lost heart and fled. Jesus found consolation in communion with his Father. Entering the cloud of the Presence, Jesus was enabled to look far down the ages and to discern a time when the twelve baskets full of fragments would be fulfilled in the experience of God's people. He saw the seventh angel and the New Jerusalem coming down from heaven. For a thousand years is as one day with the Lord.

"And he saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them." 48. They were in no little perturbation of spirit. Do their utmost they could make scarcely any headway at all against the strong opposing wind. And even what progress they made seemed to be progress in the wrong direction, for it was moving away from Jesus. An hour or two earlier, how sublime their position; supernaturally ministering to the want of an immense multitude. Men were gazing upon them and upon their Master with unbounded admiration. Now they are spending the successive watches of a dark night in toiling profitlessly at the oars of a small fishing-craft, without their Lord, without knowing why he was not with them or when they should see him again. It was a trial of their faith and they did not know it. If they had only known that Jesus saw them toiling in rowing, saw them striving to obey him, they would have taken heart. And there are many now toiling for the Master, and seeming to accomplish nothing, to make no headway against the contrary wind, who should know that Jesus knoweth their works. Well, when the night was far spent, Jesus came walking on the water. This was not merely for their sakes but that we too may learn to look for Christ even when things seem to declare that he is far, far away. What are hindrances to others are not to him. 'He made as though he would have passed by them. This too was for the trial of their faith. When he comes near to us we should recognize him and call him to us. But presently they heard his voice, bidding them be of good cheer, for it was none other than himself. Mark has no room in his compendium to tell about Peter's attempt to walk upon the water. Is it not written in the book of the chronicles of Matthew? When Jesus at length came on board, immediately the vessel was at her haven; the wind ceased. It generally does when the Prince of Peace comes aboard of our barque. All on board were lost in astonishment, being more impressed by these things than by the multiplication of the loaves.

As soon as the Master and his disciples had landed, the report spread like wildfire through all the neighbouring region that Jesus was again among them. And if one should land on the shores of India able through grace to do the mighty works that Christ did, would it not be published abroad with immense celerity that a mighty Deliverer had landed? As soon as the people should have evidence that the stranger wrought these wonders of healing directly and without money and without price, there would be an immense furor to bring to him all the sons and daughters of affliction. How very different the reception that is given to our message. Man being what he is, loving darkness more than light, it is not surprising that the report of a Saviour from sin, meets with very little attention. It would be surprising if it did. Therefore the Lord's arrangement was that the reports of his readiness to bestow temporal blessings should precede the announcement of his spiritual power. See Acts ix. 35 and 42.

WEEKLY REVIEW.

—A correspondent is desirous of obtaining the concluding verses of the child's hymn of which only the verses here appended are remembered by her. If any of our readers can furnish them we will be much obliged:

1

Jesus, who lives above the sky,
Came down to be a man and die,
And in the Bible we may see
How very good he used to be.

2

He went about, He was so kind,
To heal poor people who were blind,
And many who were sick and lame,
He pitied then and did the same.

3

But such a cruel death He died;
He was hung up and crucified,
And those kind hands that did such good
They nailed them to a cross of wood.

—The Rev. D. Osborne has been conducting a series of special services at Landour. Thirty persons openly sought the Lord.

—A contemporary calls attention to a recent sentence of 3 months' imprisonment imposed upon a Hindoo woman for bigamy. Her first husband married a second wife, and the two drove her out of the house, once and again. After ten years' of this kind of widowhood, she married again and has been tried and condemned for this. Bigamy on the part of the man is no offence; but on the part of the woman, even under the circumstances mentioned, is treated as a crime. The law, in this instance, seems to have lent itself to private malevolence. The *Bombay Gazette* quotes, in this connection, the following deliverance by Lord Penzance:

"Marriage has been well said to be something more than a contract, either religious or civil—to be an Institution. It does more than create moral obligations; it confers a status, and a recognized one, throughout Christendom. I conceive," his lordship goes on to say, "that marriage, as understood in Christendom, may for this purpose be defined as a voluntary union for life of one man and one woman, to the exclusion of all others. . . . There are, no doubt, countries peopled by a large section of the human race in which men and women do not

live and cohabit together upon these terms—countries in which this institution and status are not known. In such parts men take to themselves several women, whom they jealously guard from the rest of world, and whose number is limited only by consideration of material means. But the status of these women in no way resembles the status of the Christian 'wife.' There are rules which apply to persons in that somewhat analogous position, but there is no *magic* in the name."

—We see that there is a movement in Delhi to erect there a building for the delivery of addresses and courses of Lectures on religious subjects to Natives. This is one of the most conspicuous wants of Bombay, so long as our Native friends are backward about entering places set apart for Christian worship. The movement at Delhi is in connection with the Cambridge Mission there; they want £1500. What is wanted in Bombay is a neutral building, as regards denominations.

—The *New Dispensation* points out that the principle set forth in the judgment of Justice Field upsetting the decision of the magistrates of Weston-super-Mare, applies to the action of the Calcutta Commissioner of Police in his attempts to stop the preaching in the public squares. The principle is that a lawful act does not cease to be lawful because others make it the pretence for raising a riot.

—The *Record* contains a report of the proceedings of the Mildmay Conference, during the first two days. Mr. Blackwood presided at the opening meeting and Mr. Grattan Guinness in the afternoon. M. de Pressense addressed the meeting, with Mr. F. Dundas Chauntrell (still remembered by some in Bombay) as interpreter. He made the very important announcement that there was now a wide door open in France for the reception of the Gospel.

For the first time they had full liberty to preach the Gospel, no matter where or when in France. The liberty was for all, for atheists, and for those pormulgating all kinds of infidel notions; they had the same liberty which was allowed to Christians. They were not afraid of this, bacause the truth was so great that he was satisfied it must prevail. Wherever the agents of the Mission Intérieure present themselves in France, whether in a town or a village, they find a reception such as they have never met with. If there were ten times as many men and a hundred times the money the work might be extended indefinitely in France. There was at the present time very much thought given to these subjects. It was true there was a great deal of unbelief but there was a great deal of interest shown in listening to the truth. There was one thing that gave him hope. God has chastised France severely, and having ploughed as it were a deep furrow in the country He was now calling upon them to sow, to sow ceaselessly, to sow the truth, the Word of Life.

The dawning of this new era of religious liberty in France is due to the expulsion of the Jesuits, the great enemies of all liberty which is not their own monopoly. On Thursday the 23rd, Mr. Geo. Muller was present and gave an account of his recent preaching tour in the East. He found Germans almost every where in the Levant. He preached to a German colony at Jaffa, but as his preaching clashed with some of their errors they declined to hear him further. He says of Jerusalem that its wretchedness was most deplorable and the spiritual condition of the people equally so.

—We are glad to learn that in connection with the good work at Mussoorie, where the Lord has been blessing the labors of Rev. Dennis Osborne for the past two years, a Mr. E. Jeffries of the Forest Department in the Dun has offered himself as a preacher of the Gospel. We understand that the offer has already been accepted by Bro. Osborne who has sent Bro. Jeffries to Ajmere. Our prayer is that this good brother, who has sacrificed much in giving up his service under Government together with its advantages, may be fully equipped for the work in which he has launched forth, and that God's richest blessings may follow his labors in the saving of precious souls. (Communicated.)

—Our rule regarding Original Poetry has for many years been "entire abstinence." We are not yet prepared to break through this. The law of the survival of the fittest obtains here, and there is a great deal of admirable poetry that has the advantage over contemporary efforts in that it has stood the test of time. But even this we allow our readers to see *elsewhere*.

—We are favored with an account of a meeting in the M. E. Church at Allahabad, commemmorative of its dedication, when sacred music was sung and addresses given; but our limited space will not allow of its publication. One Baptist brother said he had never been to a place where the Methodists had not preceded him; he commended them for their fire, but then the Baptists had water, and these elements combined gave steam. This is a good plea for unity. But if there is too much water will it not put out the fire?

—The movement headed by Araby Pasha has been inspired by jealousy of foreign influence, i. e. of England and France, Christian nations nominally. This influence has wrought wonders in Egypt, making it another country in many important respect. The progress has never been more marked than under the present Khedive. Under previous rulers almost all the wealth of the country went into the coffers of the Khedive or Pacha; but the change in the administration brought about by the introduction of Englishmen and English ideas, has given the people a chance to do for themselves and improve their own condition in various particulars. Bigotry does not easily die out, and the spirit of Mahomedan orthodoxy took offence at the idea of so great benefits conferred by Christian nations. The most natural weapon whereby to resist such changes, seemed to Arabi Pasha to be physical force. There appears no reason to doubt that the insurrection against Christians which brought about the massacre of 250 persons in Alexandria and the subsequent flight of some 40,000, was favoured by him. He was summoned by the Porte to Constantinople, but refused to go. There is some reason to suspect that the Sultan sympathizes with the movement of Araby Pasha, and is not unwilling to see the Khedive humiliated, and no one can say what communications underlie his official acts. On the 9th inst. Admiral Seymour demanded the surrender of the forts at Alexandria within twelve hours. On Monday he gave notice to the Egyptian Govt. that relations between the two countries were suspended, and intimated that he would open fire upon the fortifications on Tuesday. The consuls of other European States protested against this, to show no doubt that those States had no part in it. The British Fleet began bombarding the forts on Tuesday at 7 a. m. Within 20 minutes two forts were silenced; four forts were blown up by noon. The Pharos was destroyed and the palace injured. By night-fall all the forts along the sea-front were silenced. The Egyptians persisted in returning the fire, though ineffectually. Sir Beauchamp Seymour has deemed it necessary to issue an order that no merchant vessel should enter the canal whiled the bombardment continues. The Sultan who has persisted in refusing to join the Conference, has now indignantly protested against the bombardment. Telegraphic communication with Egypt and London through Egypt has been severed, and we have to rely on the Persian line.

The bombardment was resumed on Wednesday morning, but on the exhibition of a flag of truce, was suspended. The negotiations were however without result, Araby Pasha refusing to surrender the forts. Austria and Germany have withdrawn their opposition to the bombardment. The loss on the British side is 5 killed and 27 wounded. It is said that incendiary fires are being kindled in Alexandria, and pillaging goes on. Steamers are now allowed to traverse the Suez Canal, but at their own risk.

—The Rev. Dr. J. Murray Mitchell in a letter addressed to Miss Austey concerning her important work in Colar, says:

I have said that I found the state of things at Colar very much what I expected, and yet doubtless when I saw the whole of the orphans, more than 300 in number, assembled for evening worship in the large hall I realized more fully than I had done before the greatness of the work which in the providence of God, has been committed to you. I recollect that, as I looked on the mass of orphans before me, my first thought was of the goodness of God in not only saving all these children from a fearful form of death but bringing them under the loving care of His people. The second thought flashed on me in the form of a question. "But how can any woman continue to sustain so heavy a burden as the management of such an orphanage implies?"

One part of the burden, heavy but not the heaviest, is the expense. The orphanage costs Rs. 1000 every month; and I don't see that food, clothes, teaching etc. could be supplied for a smaller sum. Perhaps you will not allow me to call this a burden—at leat a burden pressing *you*. You would remind me of the promise, "Cast thy burden on the Lord, and He shall sustain thee." You do not ask money of man; you tell your wants to God. You feel that, all along, a heavenly hand has been guiding you in connection with this work; and you believe that He who has been gracious will be gracious still. Well, at all events, your friends ought to look on full of sympathy and abundant in supplication on behalf of you and the maintenance of the orphans.

There is a blind Samuel among the boys who is said to be an extraordinary proficient on the violin.

—We note with much regret the telegraphic announcement of the death of General Birdwood, formerly well known in the Bombay Presidency, of late years retired in England. He married the daughters of the Rev. James Taylor, so long identified with the London M. S. Mission in Belgaum. Mr. Herbert M. Birdwood of the Bombay Civil Service and Sir Geo. Birdwood are sons of the late General.

And Christ alone can cleanse it. Yours is a proud heart, and Christ alone can humble it. Yours is a rebellious heart, and Christ alone can subdue it.

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NOTICES OF BOOKS AND REPORTS.

"REPORTS of London Miss Society's Stations in S. India." 1881. *Bangalore.*. There are 3 missionaries here, 2 Native ministers, 5 Evangelists and 3 Catechists, labouring in Canarese, Tamil and English. Communicants, 124. 4 adults baptized last year. There are 50 teachers. The Anglo-vernacular High School with its branches has 532 scholars. There are five out-stations, where the Gospel is preached, as also in neighbouring villages. The Rev. E. P. Rice says:

In the hands of some of the educated classes I have found the impure, sensational, and thoroughly poisonous English books printed and sold by unscrupulous men in the lowest parts of London. For this garbage, which only inflames the imagination, kills the affections, and pollutes the soul, very high prices are paid. The readers excused themselves by saying that they read them for their good English style (!) but they admitted that they had been injured by them, and have been persuaded to return the books to the lender with the advice that they be burnt. The spread of this kind of literature makes it the more important that very much more should be done to provide the country with a pure and interesting literature.

Bellary.—Missionaries, 3 Evangelists, 4. Catechists 3. Communicants, 85 of whom 23 are in the District. Baptized adults in the year, 14. There are Native Christians in 16 different towns. Mention is made of a body of adherents in one place, who have been for some years accustomed to come together to read, sing and pray, but who quarreled with four of their number who insisted upon coming forward for baptism, complaining that they had forced matters too soon. These so-called adherents should be made to see that they occupy a position where there is nothing of the nature of promise, as the blessing of God is only to be experienced on a thorough submission to Christ. High-school, 276 pupils.

Belgaum.—Missionaries, 2. Native ministers, 2. Evangelists, 3. Communicants 45 Adult baptisms, 7. No less than 553 villages were visited. Average number of hearers in each village, 20.

Shapore.—An important change has been made in the form of our morning service for the Christian congregation. It was thought that, if the congregation were broken up into classes and taught after the Sunday-school method, a closer attention would be secured, and more decided growth in knowledge attained. This plan would also give some of the younger and more promising of our church members an opportunity of trying and exercising and improving their power of teaching, and, perhaps, introduce them into a sphere of wider and greater usefulness. The change was effected in August last. The international Sunday-school lessons were adopted, a teachers' preparation class was established, and the scheme has worked with satisfaction and pleasure to both teachers and scholars. We have, on the Christian side of the school, one class for men, one for women, and one for children; and on the non-christian side there are three classes formed from the more advanced boys in our day-school. The average attendance has been about sixty.

One of the adults baptized last year, a tailor from Murgode, was found murdered in his own room Jan. 4, 1882. The murderer has not been traced. At the English Institution, Belgaum, there are 250 pupils. 5 matriculated. Govt. grant Rs. 1,666.

Cuddapah.—There are 2 missionaries here, 1 Native pastor and 8 Catechists. The Church members are 179, being one in ten of the baptized while there are no less than 4,160 unbaptized members of the congregations. There are 90 Christian villages under instruction. There is a training class of 14 boys.

Gooty.—One English missionary, one Native minister and 4 catechists. Communicants, 63. Baptized 660. Baptised last year 139. Catechumens 2,240. Village schools, 9.

Vizagapatam.—Missionaries, 2; Native missionary 1. High-school, 279 boys. Matriculated last year, 8. Communicants, 26.

Vizianagram. One missionary, two Catechists. Church members, 32. One adult baptized last year. Preaching in the bazaar and street and in the villages. Concerning English Lectures on Sunday evenings the following is noted:

"We have had such subjects as, "The Unity of the Bible," "Buddhism," "The True Veda," "After this world — what?" "Immortality," "Sin," "The Trinity," "Atonement," "The Brahmo-Somaj," &c. On one occasion H. H. the Maharajah attended, bringing with him, of course, a large number of hearers. He expressed himself pleased with what he heard, and said that he feared the tendency of much of the education now so eagerly sought by Hindu boys, was in the direction of atheism; and that therefore he was glad of any effort which had for its object the inculcation of faith in God. I was glad to hear him say this, and cannot help expressing here the earnest hope that this enlightened young prince may be soon led to see that the form of belief held by himself, in common with many of his fellow-countrymen, *viz.*, Vedantic Pantheism—is but another form of that Atheism he so much dislikes. Both are the offspring of that pride of the human heart which either says, "There is no God to know," or "All that we know is God."

"REPORT of the Bombay Auxiliary Church Missionary Society for 1881." We are glad to notice that the C. M. S. have now nine or ten European missionaries in W. India, exclusive of Sind. There are six ordained Native ministers. The communicants number 458, viz. in Aurungabad, 240; in Nassick, 111; in Bombay, 48; in Malegaum, 47; in Jooneer, 12. In the schools are 820 boys, of whom 300 are in the Robert Money School, and 251 girls. Grants-in-aid, Rs. 4,004. Receipts from other sources, Rs. 20,980. The Girgaum church gives to the Pastoral Aid Fund Rs. 3,314, and in other ways Rs. 3,744, together about Rs. 7000. The Rev. Sorabji Kharsedji resigned his post of itinerant missionary in the Junnar districts, but still maintains his connection with the Society as an Honorary Missionary. The Girgaum Sunday-school with its branches numbers 212 children, besides, 77 Native children. Three of the pupils of the Money School gained scholarships at the Matriculation examination. As a Missionary institution this school continues to afford much cause for gratitude and hope. The Rev. Mr. Carss, in his parting report after twenty years' connection with the school, says that it has been with him a work of faith and labour of love. The Rev. Mr. Deimler furnishes an interesting and encouraging report of his work in behalf of the Mohammadan population. He longs to have Catechists speaking Hindustani, Guzarati, Persian, Arabic, Cutchi and Kisnahele.' A Brahmin, a former pupil of the Money School, was baptized by Rev. A. Bapuji. There are 11 students in the hostel under the care of Rev. Jani Ali. He seems to have endeared himself much to these young men. The Rev. Mr. Roberts, Nassick, records experiences in the care of the Native church such as have not been uncommon either in modern or primitive times. In Nassick itself little influence has been obtained. A building for school and church has been erected at Deolalee. One adult was baptized. The Rev. Mr. Mountfort has been engaged in studying the language. The Rev. Mr. Manwaring, at Jooneer, has had considerable intercourse with the people. The Rev. Sorabji Kharsedji has spent a good deal of time in the villages of the Deccan, making known the Gospel.

One native gentleman from Bombay said "Why do you urge me to come out and be baptized and thus cut myself off from my family and people? There are many who like myself believe in Christianity, and we are doing real good by influencing others. The time is not far distant when in this very Bombay hundreds of our Parsi people will come out boldly and confess Jesus Christ as their Saviour, provided your Missionaries are careful not to offend the prejudices of our people, but work cautiously and wisely, and so gain their confidence and let them see that they really care for the salvation of their souls."

The Rev. Mr. Macartney, in charge of the Khandeish Mission, reports that Munmar has been taken up as an outstation. He reports progress in all branches of the Mission. The Rev. Rattanjee Naorojee baptized 24 adults, of whom one was a high-caste Gosavi. At six outstations there are schools.

"A SERMON on the Evidences and the Lessons of the Resurrection of Christ; by Thos. Evans, missionary, Monghyr." Published by request. This pamphlet is characterized by thoughtfulness and earnestness, and is fitted to be useful to those who know not the certainty of Christ's resurrection and its significance. We are not sure that we agree with the respected author in the opinion that Christ's 'giving up the ghost' on the Cross was a voluntary act, and that his death was not necessitated by his physical condition; he chose to die at that moment and he died. It appears to us that the words. "I have power to lay it down" refer to his surrender of himself into the hands of those who sought his death, and to his abnegation of the power to save himself out of their hands. In the garden, when seized, he exclaimed, "This is your hour and the power of darkness." The expression "yielded up the ghost" is a common one in the Scriptures to indicate dying. Jesus indeed "cried with a load voice" just before his death. We have understood this as signifying that he rallied his remaining forces to utter his final announcement *tetelestai*, it is finished, and then expired As he tasted death for us, it would seem to be necessary that his death should correspond to ours. Peter charges home upon the Jews the murder of the Prince of life: "whom ye have crucified and slain."

"GOD helps those who help themselves." "A Sermon on the Credentials of Christ." These two publications are also by the Rev. Thos. Evans. They are worthy of wide circulation, and are fitted to be useful to many. In the second the credentials by which Jesus was attested as the Son of God, the Sent

One, the Saviour of mankind, are concisely set forth.

"Is doctrinal Christianity true, under the light of Reason and Common Sense? Briefly considered. By a Deist." This is a pamphlet of 60 pp. There is nothing to show where it was printed, but we understand that it has been published in Bombay or Poona. The writer tells us at the close how he became a sceptic. At 20 years of age he was brought to a sense of his sinfulness and base ingratitude to God, and resolved to amend by the grace of Christ, and, to obtain that grace, partook of the Lord's Supper. But to his great disappointment he received no grace, no sense of his acceptance with God. Under the influence of this revulsion of feeling, he began to unquire whether Christianity was really true, and came to the conviction that it was not. 'Our Catechism,' by which we understand him to mean the Church of England Catechism, led him to expect that the Lord's Supper would obtain for him what he was looking for. Whether the Church of England warrants a man in expecting salvation through the Lord's Supper, we do not inquire; one thing we know that the Bible holds out no such promise. The Lord's Supper is a rite by which they who are already united to the Lord Jesus Christ by a living faith, commemorate his dying love, showing forth the Lord's death till he come. It is not a converting ordinance at all, and God has not given it as a test by which men are to ascertain whether the Bible is true or not. For the man convicted of sin there is one thing to do, viz. to believe on the Christ who is set forth in the Gospels. We can put over against this case that of one who, up to the age of 28 was a confirmed unbeliever, walking "by the light of reason and common sense," was then brought into deep waters and soon began to enquire not if Christianity was true (which he considered settled in the negative) but whether there was a life to come, and whether God heard prayer. He at length ventured to address God, asking to know his will and consenting to do it whatever it might be, whatever it might involve. God was pleased to answer him by directing his attention to a book on the evidences of Christianity, the reading of which showed that he had been totally misled by what he had called the light of reason and common sense. He read the Gospels, believed on Christ, professed his faith openly, partook of the Lord's Supper with great blessing and has continued ever since walking with Christ whom he knows better than he ever knew any man. The pages of this pamphlet indicate anything but the light of reason. The writer prefers the grossest absurdities of heathenism to the truths which to our mind most fully exhibit the divine wisdom, truths in which Sir Isaac Newton, Lord Bacon, Faraday and others of highest intellect cordially rejoiced. We make one extract from this pamphlet which will serve to show what the writer understands by the light of reason:

Which man amongst us all can by any force of natural intellect, of profoundest wisdom, form even a conception of the inconceivable amount of guilt of the whole world; and supposing it were possible—in itself an absurdity—that it could be weighed in a balance, could any instrument be found capable of weighing it? And yet we are told that Jesus Christ bore it all; and that his life and his sufferings, with the flow from his stricken side of a few drops of blood and water, and this too after he was dead, atoned for it all. Can the mightiest forces of error or superstition exceed so gross an absurdity? Can we, who are said to have our religious light placed on a candlestick that it may lighten the whole world, can we, in common sense and reason, point the finger of scorn and contempt to other religions when our own abounds with such palpable and painful errors as those this paper brings before the bar of your judgment? Oh surely not!

Material and moral things are here very strangely confounded. The manifestation of the divine love, wisdom and holiness in the expiatory death of Christ, is none the less fitted to affect my heart because millions of others have been affected by it. Paul gloried in the cross of Christ because by it he himself was crucified unto the world and the world unto him; and it is just as fit to produce this result now as it then was. The question has nothing to do with numbers or dimensions. Nor has it any atoning virtue apart from the faith by which the sinner is brought into harmony with God. Millions in every generation have stood up to testify that the enmity has been taken out of their hearts by faith in Christ crucified. And if the writer of this pamphlet finds the grossest conceptions of the heathen preferable to this sublime exhibition of the perfections of God, all we can say is that he furnishes a new illustration of the truth of Scripture, that the natural man discerneth not the things of God, which are foolishness unto him, not because he has the light of reason but because "his understanding is darkened."

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SATURDAY, JULY 15, 1882.

EMERSON. II.

The two biographies of Emerson referred to in our last are to be distinguished by this, that Mr. Cooke's work is avowedly written from the point of view of a disciple and ardent admirer, while Mr. Guernsey's occasionally judges and censures. The latter is to be preferred. In estimating a man like Emerson, very much depends upon the standard of comparison. For our own part, we know of no other standard of truth in what concerns man's relations to God and to his fellow-man, than that which is given us in the life and teaching of the Lord Jesus Christ, upon whose life and teaching God from heaven set his seal distinctly when he raised him from the death to which man had assigned him. Among the words of Christ thus corroborated are these: "The words that I have spoken unto you, they shall judge men at the last day." The Gospel comes to every man to judge him. Christ "came into the world and the world was made by him and the world knew him not." He was God manifest in the flesh; and they who received him not, showed plainly thereby that they knew not God. "If ye had known me ye should have known the Father also, said Christ to the Jews. Thus every man is tested by the Gospel. The Gospel is called the everlasting Gospel, because the revelation of God therein is never to be superseded. We may differ in the measure in which we apprehend the divinity revealed in the Gospel; but it is there that we are to prove ourselves, our ideas, our teachings, our consciences, our preferences and our conduct. Many Christians, losing sight of the true standard, have allowed themselves to be betrayed into a great admiration of Emerson, chiefly because he sometimes uses language concerning Christ that seems to declare him in some sense a disciple; just as our Brahmist friends of the New Dispensation use language that leads some to regard them as Christians. Here is a quotation from Emerson's Divinity College Address:

"Jesus Christ belonged to the true race of the prophets. He saw with open eyes the mystery of the soul. Drawn by its serene harmony, ravished by its beauty, he lived in it, and had his being there. Alone of all humanity he estimated the greatness of man. He saw that God incarnates himself in man, and evermore goeth forth to take possession of his world. He said, in the jubilee of this sublime emotion, 'I am divine. Through me God acts; through me speaks. Would you see God, see me, or see thee when thou thinkest as I now think.' He felt respect for the prophets; but no unfit tenderness to postponing their initial revelations to the hour and the man that now is; to the eternal revelation in the heart. Thus was he a true man. Having seen that the Law in us is commanding, he would not suffer it to be commanded. Boldly, with hand and heart and life, he declared it was God. Thus is he as I think, the only soul in history who has ever appreciated the worth of a man."

Careless readers, carried away by sentiment, may imagine that this is homage such as Christ desiderates and gladly accepts. We have not so learned Christ. We do not think that a more erroneous account of Christ's mission could be given, than that he came to show the greatness of man. He came teaching the moral ruin of man; asserting that he needed to be born again, made over again, before there could be any basis of harmony between him and God. None could go beyond Christ in his estimate of the greatness of man's sin and alienation from God. In the above extract, Christ is not spoken of as the One in whom God is incarnate, but as the one who went further than others in discovering that God is manifest in humanity. Mr. Emerson imagined that he was imitating Christ when he tried to find all fulness in himself. He sought to make it appear that Christ taught the Emersonian philosophy, the doctrine that in man's intuitions is the highest revelation. By intuitional truth he meant whatever a man could find in himself and utter without any misgiving or conscious jar. To have an idea of the sort of influence exerted by Emerson, we may look at the following from the funeral address pronounced by the Rev. James Freeman Clarke:

He was one of God's seers: That day dawned anew when the sight of the divine truth kindled a light in the solemn eyes of Channing and created a new power which spoke from the lips of Emerson. Yet the young and hopeful listened with joy to this morning song—they looked gladly to this auroral light. When the little book "Nature" was published it seemed to some of us a new revelation. Mr. Emerson then said what has been the text of his life, "Let the single man plant himself on his instincts, and the great world will come round to him." He did not reply to his critics. He went on his way. And to-day we see that the world has come round to him. He is the preacher of spiritual truth to our age. We understand through him what Jesus meant when he said, "You must eat My flesh and drink my blood." Our souls have been fed by his life. We have been nourished by his

character more than by his words. He has been bread and wine to us—the bread of strength, the wine of joy. He himself was the argument for immortality.

We know of nothing in Mr. Emerson's teachings to hinder his disciples from uttering language like this, and we do not know that any severer condemnation could be pronounced than this. The true disciple of Christ recognizes the death of Christ as the unique and incomparable event of all history, bridging the chasm created by sin between man and God, and is shocked beyond measure by the language we have just quoted. The virtual oppugnancy to Christ (notwithstanding the smooth words of commendation) comes out in such utterances as the following from Emerson :

Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. There is no skepticism, no atheism, but that. Could it be received into common belief, suicide would unpeople the planet.

Christ says that men love darkness rather than light. The light shineth in darkness and the darkness comprehendeth it not. Truth was embodied in Christ, and the reception he met with from men shows their regard for truth. The blinding influence of sin causes men to regard truth as falsehood and falsehood as truth. Christ came to deliver man from the dominion of falsehood, not to teach him to find truth in himself. The one system glorifies man and leaves him in his corruption ; the other glorifies God and brings man to the dust in self-abnegation that it may bring him to God in a true union never to be dissolved.

MANIFESTATION OF THE SPIRIT. II.

THE *Indian Witness* notices our remarks about the outpouring of the Holy Spirit. Our contemporary does not think that there is much essential difference between his views and ours.

" Whether the Spirit comes upon, is poured upon, falls upon, or is manifested in the waiting disciples, the practical fact remains the same."

Nor does he consider it necessary that our phraseology should always be conformed to that of the epistles.

"In the New Testament age the disciples had all, at the outset, received the outpouring of the Spirit, and in speaking to them of their spiritual state it was but natural to assume that they knew of this, and it only remained to expound more clearly to them their privileges. But in our day the case is very different."

We are quite of the opinion here expressed. A vast number of persons in our churches were not made to understand before professing faith in Christ, what the true conditions and privileges of discipleship are. When our Lord says that he will send another Comforter to be with his disciples forever, he means something different from that visitation of the Spirit whereby sinners are convicted of sin. In order that the Spirit of God may take up his abode with a person it is necessary that the person make an unreserved surrender, and consent to walk by faith and do in all things the will of God. It is abundantly evident that there are many professing Christians who have stopped short of this unreserved surrender and implicit faith. For such of course there is needed the outpouring of the Holy Spirit, but still more, right instruction regarding the way of salvation. When the Spirit comes to abide, it is with a fulness of blessing indicated in Romans vii. 2: " The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Very often, after the initial experience of this blessing, the strength of emotion after a while, insensibly declines. The danger is then that the believer will conclude that he has lost the Spirit, and will begin to pray anew for the outpouring of the Holy Spirit. This we think is a serious error. The representation is that he is what he now is because God withholds from him the Spirit of life, and this representation God resents as dishonouring. What he wants is to learn that there was a failure of faith in his supposing the Spirit withdrawn. He was trying to live on a past experience, instead of walking in the Spirit. What he wants is *recognition;* recognition of the faithfulness of God, recognition of the indwelling Spirit. The command to be filled with the Spirit is to those who have the Spirit. Those who are not true Christians are described in Jude as those who have not the Spirit. 19. The Spirit of God is the Spirit of truth, and his work in us is by means of the truth, and consequently it is according to our apprehensions of the truth. All things that pertain to life and godliness are given unto us in the exceeding great and precious promises. When a man truly believes on Christ, Christ becomes his and the Spirit of God becomes his, and it is then for him to use all diligence to get the will of God contained in the word, expressed in his life, adding to his faith, virtue, and to virtue knowledge, &c. seeking ever to give the fullest exhibition of divine truth in his own life. Recognition of what is given to us involves immediate responsibility ; prayer for the outpouring of the Holy Spirit, makes our responsibility to do, dependent on something to be yet done by God. We think that there is something more than a question of phraseology. For years we thought otherwise, but latterly we have been led to the opinion that Christians are so deficient in spiritual power because they do not recognize the presence of the Spirit of God with them. This again is caused, very often, by the idea that the Spirit is only manifested in exceptional acts. Whether we eat or drink, or whatsoever we do, if we do it to the glory of Christ, we do it by the Spirit of God. No man can call Jesus Lord except by the Holy Spirit.

REMINISCENCES. CXXXII.

EXTRACTS from Diary 1848.

Oct. 28th. Reached Rutnagherry at 2-30 P. M. Immediately on our landing, a servant of Mr. Campbell, the Judge, invited us to come to his house. Mr. C., a member of the Scotch Free Church, received us very kindly. During three days that we remained at his house, he treated us with a hospitality not to be forgotten. And it may be added that upon our return to Bombay we found a letter from him making a donation to the Mission of the amount of the expenses of our tour.

29th. Sabbath. Notice had been given to the Europeans here,(half a dozen families, or more,) that we would preach ; but few came. They were mostly Ch. of England people, and the Bishop had especially recommended such not to attend the preaching of dissenters. We had been to many populous places since leaving Bombay but had not till now seen a single European. The people live under an invisible Government. Doubtless many of the inhabitants of India live and die without seeing a single one of the conquering race. The Government does wisely, no doubt, in employing so many Natives. I had a very different impression before coming to the country, thinking it was governed by force. But it is moral power that controls the people. Nothing can be more pacific and tranquil than the appearance of the country as one travels through it. This seems to be the auspicious moment for the church to awake and pour in her armies. How many have contended for these regions. For centuries how unceasingly has this country been the prey of war. There is now a pause. Who knows how long a time God is giving ?

Resolved this day to use my best powers in the work assigned me. To labour as much in the matter of presenting truth to the heathen as I would in presenting it to the most enlightened. There must be a great deal of preaching before right preaching. Constant attention to improvement in every discourse. Thought about Pike Country and its forests. The cultivators had almost to kill themselves with labour for some years, getting barely enough to live on. It was so much easier to plant these great trees than to get them out of the soil. After they had cut down a tree there was still an immense work to be done in getting the roots out of the soil. But this was observable, that as fast as they cleared away they sowed. So let us labour, so let us sow, so let us live in hope.

30th. Visited and examined the three Govt. schools,—one English, two Marathi; nearly half the pupils were Brahmins. Where is Mt. Meroo ? M' Culloch's class book is used ; there are many evangelical sentiments in it. Sufficient attention is hardly given to the relative importance of studies. Why should these boys be taught the names and locations of all the counties in England, while ignorant that there are lands where the sun does not rise for months together. The teacher did not know what Government we had in America, though one of the pupils knew. One thing was well, they studied English etymologically, and knew the force of the Latin prefixes. Visited a temple where a Pooranik was reciting. He addressed himself principally to one person, seated there on a carpet, who had probably hired him. In the portico around the court of the temple were many Hindustani travellers, —mendicants, gosavis, &c. The light complexion of the Brahmins, no less than their physical and intellectual constitution, proves them to be of a different race from the others.—The English school being dismissed, many of the boys gathered around us, and entering into controversy showed that their learning had bred conceit, without detaching them from their idols. One of them dared to assert that sin and righteousness were the same thing. Stopping at a temple of Bhairava, asked them how they could worship a being who had cut off the head of Brahma. They knew nothing about it; could'nt read. Large bundles of straw were there, and it appeared to be used for the accommodation of oxen and buffaloes, as well as of Bhairava. We however could not enter. — Were much pleased with the view from the walls of the Fort, erected by Shivaji. The Fort includes two hills, and a little village is embosomed in the interjacent valley. The sides of the hills were terraced, and many noble and fruit-bearing trees were scattered about. To the west the broad sea, an undulating landscape to the east. Rutnagherry is a large place, though of no commercial importance, and as it is not, I believe, a declining place, is perhaps a desirable place to occupy. Its streets are surprisingly clean. The gardens full of fruit, the streets and houses overshadowed by luxuriant fruit-bearing trees. A pleasant place to live in, viewed externally.

ASIATIC SOCIETY

Whether the presence of Europeans here would be advantageous to the missionary, is a question. It does me no good to come into contact with the English; I am obliged to brace myself against the injurious tendency of this sort of society, not because of what they are, but of the way they live, their style, etiquette &c.

31st. Visited the Gaol: 381 inmates, 24 of them women. The prisoners are employed in working bamboo into baskets and mats, also in making carpets and towels. They cultivate a garden and grow tapioca. The gaol is commodious, secure, clean and comfortable. Their rice is of a superior quality. We saw a woman who had just been condemned to be hung. She was weeping bitterly, though silently. Mr. H. addressed her. I observed in front of their cells little altars erected by the prisoners for idolatrous worship. Started at 10 P. M.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY VERY DEAR BROTHER,—What Sprit am I to write to you in to please you, I have perused Mr. Roberts' Letter in the Guardian, with your stricture placed on him to write no more in that spirit or they will not be admitted within the limits of your paper. So we have not one Pope but *two* if this is not smack much of Rome, I cannot understand Rominism. Save us from such a spirit.

Yours,
JOHN BROWN.

DEAR SIR,—It is with much pleasure I inform you that two old smokers, professing Christians, have renounced the weed, and one of them since the abandonment of this habit has entered into the realization of the full salvation of God. The common use of tobacco in any form by Christians hinders the glorious Gospel of Christ from exerting the full measure of its purifying and ennobling influences on them. There are to-day thousands in the Church of Christ who have been delivered from the habit of using tobacco, who, I doubt not would endorse my sentiments. Rev. J. A. Wood in his work entitled "Perfect love," says "we are divinely commanded" to "deny ourselves," to "keep the body under," to "abstain from all appearance of evil" and "cleanse ourselves from *all filthiness* of the *flesh* and spirit. The Christian's body is a "temple of the Holy Ghost," and he has "no right to pollute it with anything *filthy* or *poisonous*." And with reference to the use of tobacco he says "it is an unseemly, uncleanly, unnatural, unnecessary, unhealthy, offensive, and unpleasant habit. How would the Holy Jesus, or the Apostle Paul, or the great Wesley, or the Saintly Fletcher have appeared with a tobacco box in his pocket and a cigar in his mouth?" A certain writer in the "Advocate of holiness" for March 1876, says "some years since, when the Lord gave me a clean heart, my mental experiences were clear, calm and penetrating in a marked degree. Among the impressions of that hour that were strong, and that especially arrested my attention, was the extreme pollution of the use of tobacco. Under that clear light it was easy to say, "Blessed Lord, I have smoked my last cigar." In the hour when Jesus gave me to know His perfect love, the appetite, which was constant and often pungent, was entirely removed, and has never returned. Praise the Lord! I know whose work that was.

In his address to the ministers of the Gospel on the use of tobacco, Rev. C. K. True, D.D. assigns the following 5 reasons for the abandonment of the use of tobacco:

1. That its use as a luxmy is contrary to the laws of health.
2. That its use injures the mind, not merely thro' the health, but directly.
3. It is an uncleanly and filthy practice.
4. Its use tends to the formation of a habit which brings us into most degrading bondage.
5. The abandonment of this indulgence is indispensable to the highest type of Christian purity, and to the attainment of those influences of the Holy Spirit which are essential to the greatest usefulness.

The Dr. asks "why does not God by His providence and by the Holy Spirit advance Christianity in our age as He did in the 1st century?" And answers the question himself: "God does not fully endorse the religion of our times as the original Christianity, either on account of some doctrinal defect or exaggeration or because of the intemperate lives of its disciples."

Dr. Adam Clarke, writing on the subject of the use of tobacco, says "The impiety manifested by several in the use of this herb merits the most cutting reproof. When many of the tobacco consumers get into trouble, or any cross or affliction, instead of looking to God for support, the pipe, the snuff box, or the twist is applied to with quadruple ernestness. * * * * What a comfort is this weed in time of sorrow! What a support in time of trouble! In a word, what a God! I am sorry to have it to say that this idle, disgraceful custom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money? Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvium surrounds you whithersoever you go. Every article about you smells of it—your apartments, your clothes, and even your very breath."

"To those who are not yet incorporated with the fashionable company of tobacco consumers I would say, 'Never enter.' To those who are entered, I would say, Desist, *first*, for the sake of your *health*, which must be materially injured, if not destroyed, by it; *secondly*, for the sake of your *property*, which if you are a poor man, must be considerably impaired by it; *thirdly*, for the sake of your *time*, a large portion of it is irreparably lost, particularly in smoking; *fourthly* for the sake of your *friends*, who can not fail to be pained in your company, for the reasons before assigned; *lastly* for the sake of your *soul*. Do you not think that God will visit you for your loss of time, waste of money and needless self-indulgence?"

T. E. F. M.

Nagpur, C. P. 3rd July 1882.

WHO LEADS METHODIST FASHIONS.

About the letter in last week's *Guardian* quoting a good lady of the Church of England as an example in dress, please allow a few remarks:—1, Many Methodists will probably prefer to follow those sentiments rather than the plain scriptural teaching of John Wesley, the founder of original Methodism. (See Wesley on Dress in *I. M. Watchman* of June, '82), 2, Many readers of that item of Miss H. will find it easier to apply its teachings than to endeavor to imitate the example of the Editor of the paper in which it was printed. We beg to be allowed to suggest that this last named party is as good an example as Indian Methodists need as to *being courteous* in all circles, from the Marriage hall to the Infirmary.* 3, If the logic of that article is good for anything, it will also suit this statement:—Faber and Madame Guyon had blessed experiences and wrote most noble letters and hymns and yet lived in the Romish Church; *ergo*, Methodists need not be "troubled and unnecessarily burdened" by church relations, but may follow those holy examples, and live in the Roman Catholic Church!

THIRTY YEARS A METHODIST.

P. S. The Methodist Discipline may be had at the Methodist Book Concern, Bombay; and furnishes many valuable hints to all who wish to be good Methodists.

* Opinions differ. Ed. B. G.

DEAR BRO.,—While studying the 7th Chapter of Matthew I was very much taken up with the 12th verse; "Therefore all things whatsoever ye would that men should do to you; do ye even so to them: for this is the law and the prophets." To say of another brother or sister what we would not like them to say of us (unless said with some right and pure object which Jesus himself would approve) is—transgression of this distinct command and therefore sin. Some are very prone to talk and write about things which they would not like to have said or written about themselves. It seems to me that the generality of our Methodist brethren are trying their best to work for God and promote his cause, while several others seem to be doing their worst to discourage the whole Church, simply because they have views of their own. May the Lord help us all to search the Scriptures and act up to our dear Saviour's commands. May we all be led to take that 7th Chapter of Matthew and get on our knees and pray about it in our closets, and then the Lord will fill our hearts with perfect love and we shall be led to love one another.

I am yours in Jesus,
THOMAS.

NOTICES.

BAPTIST CHURCH, (Bellasis Road, Byculla.) It is expected that the Rev. J. Ewen of Muttra (N.W.P.) will supply the pulpit for some weeks, beginning from next Sunday, the 16th inst. Hours of Service 11 A.M. and 6 P.M.

Grant Road Church Debt.

Previously reported, Rs. 735. Received during the week ending July 13. A. W. L. 5; E. H. G. 2; S. P. 10; H. H. *T.* 2; W. A. C. 5; A. C. B. 5; F. W. S. 15; A. G. 2.

WE are requested to mention that the House of Hope is in urgent need of aid. A number of its supporters have left the country, and the income has for some time fallen considerably below the expenditure. We hope that the needed funds may be supplied without delay, as it is a matter of urgency.

BOMBAY TEMPERANCE LEAGUE.

A meeting of the League will (D.V.) be held on Monday evening (17th inst.) in the Y. M. C. A. rooms Apollo Bunder at 8-15 P. M. Addresses, singing, and readings. Admission 8 Annas.

Epitome of News.

SATURDAY, JULY 8.

—*Times, of India* "The death is announced at Poona of a veteran officer of the old Bombay Horse Artillery, Honorary Captain Francis Bunyer. He was born at Croydon, and enlisted in the East India Company's service in 1837. He saw a great deal of active service, having taken part in the first Afghan campaign and in all the leading engagements after 1840 up to the time of his retirement."

—"It is stated that the sudden despatch of H. M. S. Dryad to Muscat is due to the outbreak there of a revolt against the Sultan, headed by his brother.

—The Archbishop of Goa has published a pastoral letter in the Goa *Government Gazette* condemning the language of a religious journal called *Cruz*, published here, and has ordered the suspension of its publication.

—*Bombay Gazette*; Alexandria; The life of Mr. Cookson, the English Consul, was saved by a native soldier, who seized the arm of a man who was in the act of stabbing the Consul with a knife. One of the victims, Dr. Ribson, a Baptist Minister, was accompanied by his

daughter, a little child. When the father was assaulted and beaten to death with "nabosets," one of the natives rescued the little girl, took her to his house, and, dressing her in Arab clothes, sent her safely to her home as soon as quiet was restored.

—A correspondent of the same writing about the Mhowra question says: "There are places where the consumption of liquor is rapidly on the increase, and the habit of drinking is extending to classes who have been hitherto entirely free from this vice at all events, and this is due to the low price of liquors, farmers in adjoining districts almost making presents of liquor to win one another's custom. The native drinks to get drunk, and this is a fact that must not be lost sight of in judging of the necessity for Government interference."

Monday, July 10.

—*Times of India*: General Skobeleff will be remembered not only as amongst the very ablest, bravest and most enterprising of Russian Generals, but as an outspoken and enthusiastic representative of that party in Russia who sympathise with the pan-Sclavists and hate the Germans, and the sensation caused by his recent utterances on these points has not yet died out in Europe.

—Same; Alexandria, June 28: Everything is now quiet on the surface, but confidence is entirely lost and a steady emigration continues: It is impossible to calculate the loss all this means to Egypt. The large land and irrigation companies are closed, last season's crops are unsold, and the new cotton crop will perish for lack of water and cultivation. The Nile has commenced rising at Khartoum, and like the South-West Monsoon promises to be large; but unless banks of the river are repaired and protected a good Nile, as it is called, will this year prove a danger. Thousands of Arabs are already thrown out of employ, and petitions are being presented to the Government for supplies of bread. It is is calculated that in Alexandria alone 30,000 Arabs are foodless. All this means plunder and pillage. So that, however soon the solution comes it will take years for the country to recover its former state of prosperity. Meanwhile, the man who has brought about this desolation remains master of the situation, and for his massacre of Christians has been rewarded by the Sultan with the highest order of the Medjidie, and for the present is, to all intents and purposes, ruler of Egypt. His rule, however, is simply one of fear, as being the master of many legions, and the error of supposing he is the representative of a really national party will soon be exemplified when his legions are rolling in the sand.

—The Mail-steamer Shannon came in yesterday morning, in 5 days from Aden. The mails were only 15½ days from London.

—The ship Freeman Clark has arrived at New York from Calcutta. The Chinese cook and steward, on May 27, killed Captain Dwight in his state room, and attacked the mate, who, however, escaped them. The crew were aroused, attacked the murderers, and killed both, throwing their bodies overboard. The Chinese, it is said, were incensed at being deprived of opium.

Tuesday, July 11.

—The *Brahmo Public Opinion* goes into ecstasies over the appointment of Mr. Justice Mitter to the acting Chief Justiceship of Bengal. Says our contemporary:—

The news has sent a thrill of joy through every Indian heart from one end of the country to the other. It is not joy alone this news has caused, but it has created a sense of absolute confidence in British justice, and has laid India "under a debt immense of endless gratitude" to Lord Ripon the pillar of British honesty and justice in India.

—The P. and O. Co. advertise to-day that until further notice the overland passengers and mails will not go across Egypt, but will be carried through the Canal, and from Port Said direct to Brindisi.

—A *Times'* Philadelphia telegram states:—Twenty thousand iron strikers, with members of other trades walked in procession at Pittsburg on Saturday afternoon, June 17. Vast crowds were attracted to the city. Six thousand ironworkers, from the outside of Pittsburg, 5,000 colliers, and 8,000 Pittsburg ironworkers formed the chief divisions of the procession. All these men showed a stubborn determination to maintain the strike.

—*Overland Mail*, June 23: The Prince of Wales unveiled the statue of Sir Rowland Hill at the Royal Exchange on June 17, and afterwards dined with the Lord Mayor at the Mansion House.

Amongst the deaths recorded this week are:—Major J. Hoare, Bombay Army Ret., Major J. A. James, late 69th B.N.I.; and General de Cissey.

The discovery in a stable in Clerkenwell of a large quantity of arms and ammunition, intended, beyond all doubt, for use in some revolutionary movement in Ireland, is another proof, if other proof were needed, of the doctrine held not only by Conservatives, but by thoughtful Liberals like Earl Grey and Mr. Goldwin Smith, that the Irish difficulty is one that is not to be settled by rosewater legislation.

A grave fact has been communicated to a correspondent at Alexandria by an Egyptian official. The telegrams from Hyderabad inquiring about the massacres were replied to, giving details of the thrashing administered to the English, and stating, moreover, that no punishment had been demanded, the English evacuating the country. Similar telegrams were sent to Morocco, Tunis, and Alexandria to stir up troubles among the Mussulmans in India, Algiers, Tunis, and Syria.—

—Terrible cyclones are reported from the Western States. One-half of the town of Grinnel(Iowa)has been destroyed, and seventy persons are believed to have been killed. Other casualties in Central Iowa are expected to increase the number of victims to over one hundred; while large numbers of persons have been seriously injured. During the hurricane a goods train was blown off the line in Iowa, the guard and another official being killed. Great damage to life and property has also been caused by storms in some parts of Illinois, Missouri and Kansas. Further details respecting the tornado show the damage done to have been more serious than at first reported. At Malcolm, near Grinnel, several houses were demolished, eight persons killed, and a number injured. The path of this tornado, which came in a funnel-shaped cloud, was twenty-five miles long and half a mile wide.

Wednesday, July 12.

—The Salvation Army is threatened with a "rival organization." A band of evangelists called "The Christian Army," having about thirty "stations" in the country, is being organised; and the London correspondent of the *Manchester Guardian* understands that the Rev. Michael Baxter, the well-known lecturer on "The present Crisis and the Second Advent of Christ," has undertaken the leadership.

—*Indian Witness*: The Rev. C. J. Etty writes to the *Indian Churchman*:—

"If people are contented with bare Christianity and the *uncovenanted* mercy of God, let them remain in the sects; but they must not claim the privileges of the faithful."

We are able to form some kind of an idea of what Mr. Etty probably considers a *clothed* Christianity, but we nevertheless are content to accept the naked article. But what kind of mercy is the "uncovenanted"? We have a Covenanted and Uncovenanted Civil Service in India, but we are not aware that a similar distinction is found among the mercies of God. Mr. Etty is evidently happy in the belief that he is enjoying the aristocratic article while the "sects" must be co.tent with the uncovenaned type. For our own part, we are abundantly content to receive the kind of mercy which was bestowed upon the dying thief, and the low-caste Zaccheus, and woman that was a sinner.

—*Bombay Gazette*: We regret to announce the death of Mr. Thomas Ormiston, C.I.E., late Chief Engineer to the Port Trust of Bombay, which took place last Sunday at Fresh Water, Isle of Wight, after a lingering illness which had extended over nearly two years. Before he arrived in this country Mr. Ormiston had distinguished himself by the construction of several important public works at home, such as the Needles Light-house in the Isle of Wight, the works Clyde Navigation, those of Glasgow Harbour and in Plymouth Sound. It is to his energy that Bombay is indebted for the great dock of which it can fairly boast, and but for the existence of which it could never have been able to cope, as has been acknowledged in commercial circles, with the vast trade which has passed through it in the course of the last two years.

—The brother of the Sultan of Muscat, after menacing Muscat with a force, has subsided, concenting to receive from his brother a pension of $ 200.

—Arrangements are under consideration for a postal service *via* the Persian Gulf and Asiatic Turkey in the event of any prolonged damage to the Suez Canal.

—Two Native women have been killed by the fall of a house.

—*Pioneer*: Two men of the D. L. I. late 68th Regiment, were drowned in a tank, close to their own lines, on Tuesday, the 4th instant. It appears that three men of the Regiment were passing by the tank, when one of them, who had been having too much to drink said:—"Here's for a bathe, and jumped in with his great coat on, and as he immediatly got out of his depth, one of his comrades went in to try and save him, but although he the second man, was a good swimmer, as the first man clutched him, they both sank; the third man also rushed in, but he was unable to offer any assistance to his comrades, and only just managed to reach the bank again.

—*Times of India*: Araby Pasha has chosen to ignore the presence of English war-vessels in Alexandria harbour, and now he is being taught what their presence there signified. We bore with the rising against foreigners and the massacre of British subjects, willing to believe that the constituted authorities of the country had no part in the matter, although it is more than possible we were deceived; but, while a powerful fleet was patiently awaiting the decision of an international Conference, Araby Pasha and his accomplices were deliberately erecting and arming earthworks for its destruction. This was too much, and the English Government instructed Admiral Seymour to demand the discontinuance of these preparations. All are familiar with the result; a mendacious denial was given, a temporary cessation ensued, and then the hostile preparations were resumed. Nothing remained but for us to demand their temporary surrender in order to disarm them and level them with the ground, and as this has not been complied with the present bombardment is taking place.

—*Same*: It is believed that the commissary-Ganeral has received instructions from Government to engage and equip with stores no less than thirty-five steamers for Egypt. In order to expedite the preparations the work is to be carried on all night and the Eastern Electric Light Company have contracted to light the several sheds and ships' berths in the Prince's Dock with the Brush are lamps of 2,000 candle power each. In addition to the sixteen lights now supplied to the Port Trust, an additional seventeen of these powerful lamps are being erected, and the whole will be lighted from the Mody Bay works of the Eastern Company off one dynamo machine.

—The offer made by the Great Indian Peninsula Railway to construct a broad-guage extension through Etarsi and Gwalior to Cawnpore has been accepted.

—*The Surwajanik Subba of Poona* purposes to send half a dozen young men to America and the different parts of Europe for the purpose of studying the industrial arts of those countries, but finds it difficult to obtain the means.

—The Salvation Army having appealed to the Court of Queen's Bench against the action of the Weston-Super-Mare magistrates Mr Justice Field, in giving judgment, said: Was it unlawful to do a lawful act merely because other made it the pretence for raising a riot? What right have others to resort to force to prevent persons from doing what is lawful? It would come to this, that persons were to be punished for doing lawful acts merely because it led others to act unlawfully and create a riot. The authorities do not support or justify any such view of the law.[The learned Judge here referred to them.] The question was whether the defendant's assembly would be held to be riotous and tumultous by reason of the wrongful acts of others, and no authorities supported such a view. The defendants had not, it appeared, any intention of using force or creating a disturbance.

It was a serious thing to punish men for an offence of which they had not been guilty. Was it a crime in this country for persons who had strong religious convictions and a strong desire to do great good by inducing others to attend religious services, to hold assemblies with that object and walk through the streets to their place of worship in order to attract others to go there? Was that to be termed criminal?

It was suggested that if such processions continued to he held there would be similar opposition, and that this would lead to similar disturbances. He hoped not, for he hoped that when the opponents learnt—as they would now learn—that they had no right whatever to interfere with these processions of The Salvation Army, they would abstain from disturbing them. It was usual in this country for people to obey the law when it was once declared and understood, and he hoped that it would be so in this case. But, if it were not so, he presumed that the magistrates and the police would understand their duty, and would not fail to do it, and that they would not hesitate to deal with the disturbers and the members of the "Skeleton Army" as they had dealt with the members of The Salvation Army in this case.

—*Record*: The sale of the Duke of Hamiltons's matchless collection of pictures and art treasures has begun. It would be hopeless to attempt even a summary of the wonderful things now being dispersed. Never since the late Duke of Buckingham's sale at Stowe has such an event occurred, and we cannot contemplate without disgust the folly and extravagance which have led up to it and made it necessary. There were eighty pictures submitted to auction on Saturday, and these realized the enormous sum of 43,206*l.* 11s. The highest price was obtained for the "Daniel in the Lions' Den," by Rubens, which Mr C. B. Denison bought for 4900 guineas. By the same artist a portrait, reputed to be that of his wife, and a design for a salver, "The Birth of Venus," were severally knocked down for 1750 guineas and 1600 guineas. The sales in the first three days amounted to more than £91,000, and they are to go on for weeks.

—Mr. Bancroft, the historian, has been forty-eight years writing the "History of the United States," and yet it is only brought down to the election of the first President, so careful and painstaking is his work. Like Gibbon, he is said frequently to rewrite whole sections which do not exactly suit him. Though now eighty-two years of age, the venerable historian is still at work, and hopes to bring his history down to the time of the Mexican War.

—Though Professor Leopold von Ranke is now in his eightieth year, there is no sign of failing strength in the second volume of his "Universal History," lately published in Germany. In none of his previous writings, it is said, are his mastery of historical method, his sure grasp of leading ideas and his practised skill in the arrangement of his materials seen to better advantage. This volume deals with the history of the Roman republic.

—The following is from one of the Colar circulars: Bro. Jacobs accompanied by our native christian helpers and a small band of orphan boys under training for evangelistic work, makes known the tidings of salvation in the streets of Colar. They commence by singing, during which time say, some 60 or 70 souls gather, after this they *kneel* down and pray aloud, this new way strikes the people that the workers are downright in earnest and before the prayer is finished about 100 are collected, and listen with deepest attention to the address and testimony given. Our eldest student Enoch and the people listen very well to him.

A Christian helper who has lately joined the mission, with gladness remarked on his return from street preaching "I have been a Catechist 13 years but I never had before the honour of having stones thrown at me."

Bro. Jacobs received a stone on the chest which if it had fallen on his face would have severely cut him; Kodenda Row and the new convert Lutchman Row were pelted with dung; they all rejoiced to be counted worthy to suffer dishonour for His Name's sake. Mark Silas received a severe blow behind his ear from a stone flung from an unseen hand as he was returning home in the dark from preaching.

Thursday, July 13.

Bombay Gazette: We hear that the authorities in Bombay have been required to furnish an account of the number of rails that can be immediately supplied for a narrow-gauge railway in Egypt. The Government have a large stock of rails at Kurrachee, and these will probably be requisitioned.

—The mail-steamer which left Bombay on the 27th June has been detained at Suez, owing to the Canal being considered dangerous. (Since allowed to enter.)

—The Str. *Khiva* left Aden with English Mails for Bombay Wednesday 6 p. m.

—*Bombay Gazette*: A correspondent in the Nassick district writes:—Cholera has appeared at Vinchur and at Manmad in this district. I fear the pilgrims from Punderpoor who have just come in from their shrine have brought the epidemic with them.

Friday, July 14.

—Deaths last week, 339.

—*Bombay Gazette*: Yesterday contracts were sanctioned for supplies for the whole force which has been named for service in Egypt, and this of course points to the conclusion that the employment of the complete force is more than probable. According to present arrangement, the transport steamer Bancoora will leave Bombay to-morrow about noon. The Malda will not leave until Sunday. The 65th Regiment will be started first, and the Madras sappers and miners and about 70 mules are to be conveyed to Aden by the steamer leaving on Sunday.

—It is stated that arrangements have been completed for sending an expedition to commence "Salvation Army" work in India. The expedition will consist of Mr. F. Tucker (formerly an Indian Civilian) and Mrs. Tucker, together with four or five others. The Indian head-quarters of the army will probably be Bombay. It is purposed not to touch the European and Eurasian population, who are already sufficiently cared for, but to commence work in the Vernaculars, among the "heathen."

—Dr. Crevaux, who headed the expedition which last November went to explore Western Brazil and to trace the great affluents of the Amazon to their sources, has with nineteen of his companions, been murdered by the Indians.

—Rain-fall, Fort, 52 inches.

—*Madras Mail*: We regret to announce the death at Yercand, Shevaroys, of the Rev. P. Percival, a very old resident in this Presidency, and a well-known Tamil scholar. He had been suffering lately from diarrhœa, and died early this (Tuesday) morning.

—Mr. Geo. Waters, in to-day's *Times of India*, says that the mails could not be taken to England *via* Persia in less than 40 days.

—No less than 104,274 immigrants reached the United States in April, an average of 3,400 a day. The largest number were from Germany, 36,582. Those from the United Kingdom and Canada were nearly as many. From Ireland 11,832. From Sweden, 8,072. From Italy, 6,420.

Selections.

THE TUESDAY MEETING.

At 316 East 15th Street, New York.

The meeting was opened by singing—
"O glorious hope of perfect love!"

Requests were read from various sections of the country, and Rev. Geo. Hughes, followed by Dr. Palmer, led in prayer.

Sister Palmer read and commented on the 3rd chap. of Heb., remarking that as she had been "considering Christ," she had been led to ask with intense earnestness, that she might have clearer views of Him and know more of Him. She wanted to be "faithful:" she heard many people say they wanted to be more faithful, but that did not satisfy her: she prayed, "Lord, help me to be *faithful*." Why not follow the Lord *fully*, as Joshua and Caleb did? not only be more faithful, but walk with God and be faithful, as Moses was "in all his house." We are Christ's house," if we hold fast the confidence and rejoicing of the hope firm unto the end." Yet we have only to hold fast for the *present moment*; we need have no care for the next moment, if we be found faithful every present moment, all the time. How often we are spoken of as the temple of the Holy Ghost! "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet 2: 5.) What a beautiful service we have to render, of praise, to offer the sacrifice of praise continually: not only thoughts, but the "fruit of our lips!" Don't let us lose sight of this definite direction as to what we should offer. Let us "take heed," and "exhort one another daily," for there is danger of being overcome by an evil heart of unbelief; but if we will use the means of grace, the grace will be given us. In the 78th Psalm we are told how the Isreslites, notwithstanding God's marvelous dealings with them believed not God, nor trusted in His salvation. Let us trust Him for the salvation He has provided, because he has promised it, and we shall have the witness in ourselves. Her heart rejoiced in what she knew of Jesus, and she expected to know more of Him.

"TAKE HEED."

Dr. Palmer said the admonition from the Throne was a very solemn one to him; "*Take heed.*" They had been brought into this highway; made temples of the living God; had the Holy Comforter to come to abide, and yet they were cautioned to "take heed lest they should fall, or turn aside." The Israelites were permitted to take possession of the land, but how often they went back! It is true, God has made a new covenant with us, and we have the Holy Spirit abiding with us, and have clearer light, yet God says to us, "Take heed!" O, that we may be workers together with God and students of the Word, that we may know the will of God concerning us. He was thankful that there were many witnesses of His power to save, according as 'tis written in His Word. He was very much pleased by an illustration used by Miss Havergal. She said that a person might be at the point of drowning, and another seeing his danger, rescue him from the water,

ARTICLE SOCIETY BOMBAY

and save him from death; but if they should leave him in that condition, he would certainly die from want of care; but if the person should care for him till he were fully restored, that would be saving to the uttermost. May the Lord help us to know what it is to be fully saved and witness for Jesus!

"ALTOGETHER LOVELY."

Rev. Bro. Terry made the acquaintance of Jesus fifty-eight years ago, and found Him the One altogether lovely. When he came to Jesus, he left himself, and put his trust in the blood of the Lamb, and for fifty-eight years he had found Him the Chief among ten thousand, and he could testify to the sanctifying power of the blood and of the Word. He had heard of a lovefeast given in this house last evening, after the pattern mentioned in the blessed Bible—Luke 14: 13—14—and Jesus had pronounced such blessed.

"YE DID IT UNTO ME."

Sister Palmer said, as the brother had made some refrence to a "lovefeast," as he termed it, held here last evening, she thought a little explanation might be of interest. They were very much interested in a Chinese mission, and they needed teachers very much. On the Sabbath previous, she had a peculiar desire that the Chinese might be thrown more into the society of Christians, and suggested to the superintendent that they have a social gathering at her house; and, accordingly, on Monday there were eighty present—forty of them were Chinese, and it was really a lovefeast, and the Lord was with them. They sang hymns that had been translated into Chinese, "Rock of Ages cleft for me," "Jesus, Lover of my soul," and "From Greenland's icy mountains," &c.,—and we accompanied in English, and we had a blessed time. The Lord truly was with us. But it was not until the next morning that she thought of the blessing coming from inviting those to accept of hospitality from whom we expect no return. She had been asking God to teach her just how to benefit the world, and when she could no longer do that, she would like to go to heaven. Let us each do what we can to get another soul to Jesus.

"YE SHALL HAVE POWER."

Sister—gave her heart to Jesus twenty years ago—and before she received the baptism of the Holy Ghost, it was her joy and delight to work for Christ, but she was not conscious of having brought more than one or two souls to Christ; but since that time she had the joy of winning souls. She wanted to go South in the power of the Spirit, and work for Christ. We are told, when we pray, to believe that we have the things that we ask for and we shall have them, and she was going to believe God, and trust Him to do yet greater things.

"I WILL NEVER LEAVE THEE NOR FORSAKE THEE."

Bro. H——. What are the possibilities of faith? In his experience he had been placed in positions where everything was calculated to make him despair, yet God, by the Holy Spirit, had made his experience a joyful one; for by giving him Himself he had been more than compensated for the loss of all other things. He had been much impressed by reading an account of Ida Small, the young lady who was rescued from the Potter building at the time of the disastrous fire. She was in the fourth story, alone in her room, attending to her work, when she heard the alarm of fire. She went to the door, and as she opened it the flames burst in upon her, and she closed the door and thought she was lost, and for a moment was in despair; but the thought came immediately, "I am the Lord's, I have given myself to Him;" and the Holy Spirit came into her heart so sweetly that she praised God, and felt perfectly calm and willing to die, She then went to the window and stepped out upon the cap. The crowd was all excitement below, and cried, "Look at that woman! did you ever see such courage?" And when they shouted, "Jump! jump!" she quietly shook her head; and on a ledge three inches wide, driven by the fire, pushed her way along the whole length of the building. One gentleman who saw her, said, "That is more than human courage; there is an inspiration there; there is only one way to account for such calmness." As she reached the last window, the firemen raised a ladder—it was too short; they raised another—still it did not reach her; the fireman who was at the top of the ladder said to her, "Jump!" She jumped into his arms and was saved. The gentleman referred to sought her out, that he might find an explanation for her courage! and she told him how, years ago, she had been converted in Dr. Storrs' Sunday-school, and how when she knew her danger, the Lord so filled her soul, that she had no death, and as she saw the anxious faces of the people who were in an agony at her stiuation, she pitied them, and she was full of peace. Men may talk of agnosticism and materialism, but there is that in Christ which will make what would seem the darkest, the brightest time in our lives—as a brilliant set in jet, to adorn the character and life. We may in any and every trial rejoice and be happy.

"WHOSEVER WILL."

Bro.— said his despair ceased when Christ revealed himself to him, and he could not see why people failed to enter into this rest of God. He had made up his mind to go to California and be a gambler and murderer, if necessay to carry his points, when he was convicted on the street and was brought to Christ; and he went home and set up the family altar, and opened his mouth for God and He filled it; and he exhorted his neighbors to seek Christ. He knew nothing of sanctification or perfect love, but he had only been converted a few days when he saw such lengths and depths and breadths of love for him. A minister came to see him, and knowing his former habits of indulgence, suggested that he would need something for his nervous system, and advised him to use ale or tobacco. If he had advised him to swear, he couldn't have shocked him more. One day, while using tobacoo, darkness come over his soul, and he made up his mind then that no act of his should mar the sweet communion of his soul with God. He turned to Ezekiel and read, "I will sprinkle clean water upon you and ye shall be clean," (Ezek. 36: 25,) and then and there light and power came into his soul. He had laid aside every weight and reckoned himself to be dead indeed unto sin and alive unto God. His labors were among the outcasts and disreputable, and he found many of them ready to hear the whole truth.

"HE SATISFIETH."

Bro.——praised God for this salvation: it made him happy, strong, clean and useful, and he was abundantly satisfied, and ready to live or to die. He was much interested in the temperance work, and wished all the ladies would go out and work; if every Christian would save one person a year a mighty work would be accomplished. He desired prayers for the Swedish people.

"MY GRACE IS SUFFICIENT."

Bro. Mackey was converted nineteen years ago and then consecrated his business and everything else to God. The Lord blessed him with wealth and he gave four hundred thousand dollars to Churches and missions; but the Lord wanted to test his faith, and He took away his means. He had made a million and a half in his legitimate business, but when the Lord took it all away, he didn't love him the less, but loved Him better than ever. He did not serve the Lord for the loaves and fishes, but because He saved him—and God had blessed his labors and made him useful in the salvation of many souls.—(*Guide to Holiness.*)

A REMARKABLE WISH.

BY MRS. CRONYN.

How full of wonderful things is God's Word! and yet how many of them we pass by, even in our study of that Word, as we do the daily wonders of Creation by which we are surrounded, almost without a thought, certainly without the self-application and profit which lie within our reach if only we perceived it.

I seek to draw attention to-day to what once struck me as a *very wonderful wish*, and which I have never ceased to regard as such, whenever the passage has come before my mind.

May the Holy Spirit open our eyes afresh to behold wondrous things out of God's law, as we read it together for Jesus' sake.

We find this wish in 3 John 2, addressed by the aged apostle to the wellbeloved Gaius: "Beloved, I wish *above all things*"—mark the intensity of desire—"that thou mayest prosper and be in health"—a very natural wish, we say, what is wonderful in that? Perhaps, dear friends, I should have said, the measure of the wish was remarkable, rather than the wish itself. Let us read on: "*even as thy soul prospereth.*" Did you ever give heed to *that measure* of prosperity and health, which St. John in his overflowing love and comprehensive prayer wished for his valued friend? "*Even as thy soul prospereth.*" Did you ever pause and think, How would it fare with me to-day, if that prayer was prayed "*above all things*" for me, and the request were granted of God, what effect should I experience? Would my prosperity increase or diminish? And my health, would it improve or retrograde? What is the relative proportion of my wordly and physical enjoyment, and my soul's prosperity, as in the sight of God to-day? Do you not think such an earnest wish for some of us would be a very startling one? and that many might feel constrained to cry out and say with tears, "Nay, gracious Lord, rather grant to me that my soul may henceforth prosper, as, by Thine undeserved goodness, my health and worldly affairs have so long been prospering?" Oh, these poor half-starved, if not wholly neglected souls of ours! how few amongst us are ready to partake with Gaius of the rich blessing which was doubtless granted to him in answer to this prayerful desire of his godly friend.

But we want to know more of the nature and character of the soul-prosperity so richly bestowed upon Gaius. "A remarkable man," we say, "evidently a man of position too," for we find St. Paul speaking of him in Romans xvi. 23 as "Gaius mine host, and of the whole Church, who saluteth you." Yes, he was, we may well believe, a man of mark in many ways; and yet St. John mentions none of these things when he gives us *the key* to that in which he was to be commended, in verse 5. "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers." He doee not say, "Beloved, thou doest with great ability," nor "thou availest thyself readily of thy special opportunities," but he does say, "Beloved, *thou doest faithfully whatsoever* thou doest."

Faithfully—whatsoever—how much those words reveal! No self-assurance in the work of Gaius—no self-reliance—no resting upon success in the past, nor on experience gathered from former failure; each fresh effort of *whatsoever* character, begun, continued, and ended in the full assurance of hope and expectation, of a *living growing faith*! And mark the result—good success in labour for his fellow-men, but better still, soul prosperity for himself.

Now, dear friends, is it not often true that this is not the case in our so-called work for God? Is it not often true that the drain and the strain of doing in His service, is often felt to be so great by busy workers, that it becomes a positive necessity for them to be laid aside for soul recruiting as well as for bodily rest? And do you not think that this great exhaustion of spirit may sometimes, in a measure at least, proceed from our not yet having attained to this happy position in which Gaius carried on all his work—that of doing *whatsoever* we do, and amongst *whomsoever* we

do it (to the brethren and to strangers), simply, wholly, and *without condition faithfully*.

There is such a beautiful repose in this description of a noble worker—doing everything in the spirit of love, borne witness to by all the Church, bringing each forward, as opportunity offered "after a godly sort;" or, according to the beautiful rendering in the margin, "*worthy of God*;" taking every bit of work from his Master's hand, whatsoever it might be, and doing it in earnest faithfulness as that Master's representative; neither regarding himself and his own fancies, nor yet his apparent unsuitability or inability; neither hindered by difficulties, nor inflated with possible success; but with a loving heart and watching eye, aiming in each thing, as it arose, to do it to the best of his power, "worthy of God;" and so the blessing that maketh rich rested upon his labour, and crowned it with success. Do you think God would like to have many a Gaius in this His world? I think He would. I think it is just such an one He would like to see each one of us, both you and me, to-day; and what is our hindrance?

I heard the other day of a remarkable old woman, who lived in a sea-coast Scotch village, the only known light in a very dark place, to whom her neighbours flocked from far and near for counsel and sympathy, and above all for her intercessory prayers. One of God's ministers heard of her, this woman of "great faith," when travelling in that part of the country, and thought he should like to make her acquaintance; he found her abode with some difficulty, and knocking at the door, it was opened by a little old woman of quiet and humble bearing.

"Are you the woman of great faith of whom I have been hearing?" asked the minister, kindly.

"Oh no, sir," exclaimed she; "I am a woman of very little faith, but I have a *great* God!"

"I have"—mark present possession. "A great God"—see the secret of the mighty power exercised by this feeble instrument. My faith (consciously little though it may be) grasps this grand truth—*I am His* and *He is mine. I have Him* as my present possession—therefore, whatsoever He bids me do, I know it is to be done "worthy of my God;" through me, as His faithful handmaiden; by Him, as my faithful God. Oh what rest in toil, what upspringing joy in sorrow, such whole-hearted faith would bring to us in whatsoever we were employed! How it would quiet that anxious timidity in judging the value of our work by tokens of present success! How it would encourage us in encountering the difficulties and discouragements of new and untried fields of usefulness! These people do not know, do not love, cannot trust and make allowance for me, as others do. Well, suppose it is so? Must my work be less real or my soul less properous on that account. It is a sifting-time, and many a rough shake jars and startles my poor heart, but what is being scattered to the wind? The chaff. What is my God preserving for the work? Each grain of wheat; whilst in my ear He whispers, as to the brethren, so to the strangers, let whatsoever thou doest be done faithfully, and then, for you, O trusting soul, will come the sure experience in the great ingathering day: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."

It was thus the loyal soul of Gaius prospered; it was thus the true-hearted Scotch peasant sowed and reaped; God grant that it may be thus more and more that whatsoever our hands find to do, may be done with all our might!—*Service for the King.*

THE BETTER WAY.

Christ found no fault with the conditions of His human life. The freest soul that ever brooded over man's wants and weaknesses, He was born into a race intensely bigoted and narrow; the most loving heart that ever beat in a human form, He was surrounded by indifference, enmity, and hate; the most spiritual nature that ever interpreted God and heaven to humanity, the best friends which earth furnished Him gave Him no spiritual fellowship and in their moods of deepest devotion could only translate His teaching concerning the things of the Spirit into the lower language of their own materialism. No character was ever so entirely at war with its surroundings, none ever so bereft of companionship and sympathy, so homeless and desolate. Yet there is no word in the Gospels to indicate any revolt on the part of this divine mind against the limitations of its work, of this divine heart against the coldness and hate which made a more than arctic circle around it. For self-sacrifice lay at the root of Christ's life, giving it that strength and vitality denied it by the atmosphere in which it put forth its activity.

Just here one cause of the barrenness of much of our Christian living discloses itself. We lack the spirit of self-sacrifice. The country is full of dead churches and dead communities, in which the currents of spiritual life have ceased apparently to flow at all. In place of a spirit of fellowship, which is always studying how it may build up others into stronger character and purer ways of life, reigns the mean spirit of calumny and slander, searching out every weak place, blackening every sorrow incessantly pulling down individual reputation, and so lowering the moral standard of the community. In the Church one finds indifference, envy, mutual disparagement, and that critical spirit which is the worst denial of Christ, because in His name with its scourge of small cords, it drives His Spirit out of the temple. What is a Christian to do in such communities and Churches? Is he to go about declaring against the low tone of the neighborhood, charging the responsibility for the wretched state of affairs upon one and another, excusing himself from work because his surroundings are so uncongenial and unsympathetic? The Church abounds in Christians who are traitors to their trust on just such pleas as these—who have far more concern for the faults of others than for the faithful doing of their own duties.

God not did put men and women into places that would be pleasant. He stationed them where they are oftener called to give than to receive, for He meant that they should produce more of the spiritual food which is to feed and nourish the world than they should consume.

It is just this thinking of self, and of comfortable and pleasant ways of doing good, that reduces by half the power of the Church. Brother A. must be consulted before any new step is taken, or his pride will marshall him in opposition. Brother B. must be asked to take the first place, or his eloquence and his money will not forward the new enterprise. It is self, self, and eternally self, instead of Christ. The work waits, the fields whiten and are given over to the frosts, because the laborers wrangle for places and pay. The Christian who finds no fault, makes no complaint, asks no questions bat does his work as if it were far more important than his part in it or his reward from it, is a treasure which enriches a Church far more than the eloquence of its pulpit or the magnitude of its resources. The work itself so far transcends the personal tastes, preferences, and desires of the worker, that when the mind and heart are really filled by and absorbed in it, they fade out of thought.—*Christian Union.*

EVERY-DAY RELIGION.

A Massachusetts pastor was censured by one of his congregation for reproving the sin of men who perjured themselves in false reports of property to tax assessors. The offender felt the justice of the reproof, and so writhed under it. He remarked that he did not like to have such matters "lugged into church. Business is business, and religion is religion." He would rather have abstract doctrine than concrete truth: for he was no friend to practical preaching and every day religion. On the other hand, President Tuttle says he visited one day some extensive iron mills, and the manager took an opposite view, and thought that religion ought to run through business as the blood runs through the body—just as much needed week-days as Sundays. He showed the classification of iron—the first-rate and second-rate being English, and the third-rate called "*American* iron" by our cousins over the sea. Then he took the College President to see the steam-hammer, the fagots, the oven, and other appliances The heater watched very attentively at the axle-forge to see when the iron was just right for hammering. "Too hot, the iron is burnt; too cold, the iron is not welded; anything wanting in each step of the process and the axle is weakened. These men can turn out an imperfect axle without detection, and on that hangs human life! I tell you, sir, the man who makes railroad axles *ought to fear God!*" Does not every switchman, telegrapher, brakeman, engineer, and superintendent need to remember "Thou, *God*, seest me"? Who is there in the world that does not need to fear God?

Every-day religion is the foundation of thoroughness, which is another word for truthfulness or honesty. Like another noble Saxon word, "whole," it means through and through, complete; and both words, "thorough and whole," are nearly the same words as "holy," the crowning glory of God himself. Religion makes one sincere (without wax or alloy), downright and upright, through and through, the same in word and deed; not one thing here, and another there, as good fruit is at the top of the barrel and windfalls at the bottom, good butter on the surface and rank butter at the centre; but all the way through the same, and the same every time, too. Workmen that slight their work, whether they make shirts for a living or sermons, build houses or ships, raise flocks or raise families, will be some day or other found out. Putty and paint and varnish may cover up poor work, as fine clothes hide unwashed bodies and unworthy souls; but the day hastens when there will be a revelation of secrets by Him who looketh not on the outward appearance, as man does, but on the inward life.

A well-grounded reputation for thorough, conscientious work, is capital in any man's pocket. "Fastened it with nails that it should not be moved"—that is what the blacksmith did in the days of Isaiah. We want clothes that will not rip, vessels that will not leak, and bridges that will not break down. So we want characters that will stand temptation, and not snap asunder under the sudden pressures of life. In short, we want an every-day religion for ourselves, and in order to impress the community about us with the reality that "in God we trust."—(*N. Y. Evangelist.*)

TRUE WISDOM.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars, and his fate be the meteor's that, after a brief and brilliant career, is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirits of the elements, yet know not how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Place knew, all that Shakspeare knew, all that Watt knew, all that the greatest geniuses have known; he may know all mysteries and all knowledge,

but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveler on his way in that valley through which we have all to pass. Commend me therefore, to the light which illumines the last hour of life; commend me to the light that can irradiate the face of death; commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights; for God and the Lamb are the light thereof. Brethren, leave others to climb the steeps of fame; brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with the fading bays, if you win, through faith in Jesus, the crown of eternal life.—*Dr. Guthrie.*

TELEGRAPHIC NEWS.

London, July 6th: Mr. Gladstone, replying to a question in the House of Commons this evening, said he had no intention of asking Parliament for a vote of credit, at facts at present did not justify such a step.

Alexandria, 6th: The Egyptian authorities, in reply to the ultimatum of Admiral Seymour respecting the armaments in Alexandria harbour, have declared that his complaints are groundless.—The tension continues unabated.

London, 7th: The first army corps of the expeditionary force for Egypt will consist of 25,000 men, of which England will contribute 15,000, and India, Aden, and the Mediterranean Stations, 10,000.—It is reported that Sir Garnet Wolseley will be appointed to the Chief Command, and Sir Evelyn Wood Chief to the Staff.—General Sir Evelyn Wood has been ordered to prepare to proceed to Egypt.—Rear-Admiral A. H. Hoskins, C. B., has been appointed second-in-command of the fleet at Alexandria.—OBITUARY.—General Skobeleff.

Alexandria, 7th: Admiral Seymour, in reply to the representations of the Consuls, said he must carry out his instructions with respect to his late ultimatum, but promised to give 24 hours' notice before opening fire. In the meantime, the Egyptians have ceased the works in connection with the armaments in Alexandria harbour.—The false prophet in the Soudan has again defeated the Egyptian troops with enormous loss, and is now marching on Sennaar.

Constantinople, 7th: The Conference will on Monday invite the Turkish Government to intervene in Egypt. If the proposal is declined, a mixed occupation is probable.

London, 8th: The Channel Squadron and the two regiments of infantry, which left Malta last night, were ordered to proceed to Cyprus, not Alexandria.—The House of Commons have finally passed the Repression of Crime in Ireland Bill.—A minor amendment in connection with the Bill, and which was brought forward by the Government, was after a long and animated discussion rejected.—Mr. Gladstone during the evening hinted at his resigning the Premiership. A Ministerial crisis, however, is not expected.

Constantinople, 8th: The Grand Vizier has resigned.—The Sultan has declined the proposal made by the Council of Ministers to send a representative to the Conference.

Paris, 8th: Vice-Admiral Cloné (Minister of Marine) has asked for an extraordinary credit of 7,800,000 francs for naval preparations.

Alexandria, 8th: The panic here continues unabated, although the armaments have not been renewed by the Egyptians.

London, 9th: The first battalion of the Berkshire Regiment embarked yesterday from Gibralter for Egypt.—The Troopship Malabar yesterday sailed from Portsmouth for Gibraltar with the 47th and 56th Regiments.

Alexandria, 9th: The Egyptians are resuming the armaments in Alexandria Harbour.—Admiral Seymour has demanded the surrender of the forts in twelve hours.—Arabi has refused to comply with the formal summons of the Sultan to go to Constantinople.—All the foreign Consuls have now embarked on their respective ships.—Mr. Cartwright, the acting British Consul-General, has notified to the other Consuls the desirability of summoning their subjects to come on board-ship within 24 hours.—Admiral Seymour is now awaiting instructions before giving the Egyptian authorities a final notice before commencing hostilities.—The outward and homeward mails will henceforth be carried through the Suez Canal.

Bombay, 10th: The following news has been kindly placed at our disposal by the Superintendent of the Eastern Telegraph Company: — "All Europeans have been ordered to quit Suez. The Suez Cable is temporarily interrupted."

London, 10th: The intended Autumn Manœuvres have been countermanded.—2-30 p m. Latest advices from Alexandria state that the British Consul-General has notified to the Egyptian Government the suspension of relations between Great Britain and Egypt.—Admiral Sir Beauchamp Seymour has announced to the Governor of Alexandria that he will commence the bombardment of the fortifications at 4 o'clock to-morrow (Tuesday morning). The French fleet will not participate in the bombardment.—The British Consul-General has announced to Dervish Pasha that he holds him responsible for the safety of the Khedive.—Dead: Benjamin Webster, actor; and General C. Birdwood.

11th: 5-43 A. M. Latest advices from Alexandria state that all the foreign Consuls have protested against the threatened bombardment by the British.—The foreign fleets remain outside the harbour, the British ships alone confronting the forts.—There are no signs of yielding on shore.—6-41 A. M. Advices just to hand from Alexandria state that the bombardment of the forts by the British commenced this morning.—In the House of Lords last night Earl Granville, replying to a question, said that a temporary surrender of the forts at Alexandria was required for the purpose of disarming them.—Advices from Constantinople state that the Conference is at a standstill pending the result of the situation at Alexandria.—In the House of Commons Mr. Gladstone said that the House would adjourn early, and reassemble in October for the discussion of Parliamentary procedure.—6-22 p. m. The British Fleet commenced firing on the forts at seven o'clock this morning. The batteries on shore promptly replied, but few shots reached the ships, and no damage was done to them.—The vessels taking part in the bombardment are the Inflexible, the Temeraire, the Penelope, the Superb, the Sultan, the Invincible, the Alexandra, and the Monarch.—Within about twenty minutes after the commencement of the bombardment two forts were silenced, and at twenty minutes to nine the magazine of Fort Marza exploded. Soon afterwards the Fort of El Kanat exploded, and two others likewise blew up at noon.—The latest intelligence to hand states that the enemy show no signs of surrendering, though they have suffered greatly. Throughout the day they maintained a spasmodic sort of fire, but our loss is confined to a comaratively few men wounded.—The Egyptians were entirely exposed to the fire of the guns, and the dismantled forts were literally demolished. Considerable damage has been suffered by the Palace and other buildings The Pharos is destroyed.—Admiral Seymour has issued an order prohibiting mercantile vessels from entering the Suez Canal during the bombardment. This order has been met by an energetic protest on the part of the French Agent of the Canal Company.—6-39 p. m. Latest advices received from Alexandria state that all the forts along the sea front have been silenced. The bombardment continues unabated. The fire of the British will be directed against the harbour forts to-morrow. A party of men from H. M. Ironclad Invincible succeeded in effecting a landing, and blew up the guns of Fort Mex (? Meks).—The palace of Ras-el-Tin, belonging to the Khedive, has been laid in ruins.—The British loss so far is only forty wounded, but the enemy has lost heavily.—The Egyptians have made a good stand and fought well.—Admiral Sir Beauchamp Seymour has prohibited any merchant vessels entering the Suez Canal whilst the bombardment of Alexandria continues.—The Suez Canal Company have formally protested against this step, as being a violation of the neutrality of the Canal.—Mr. Gladstone, replying to a question in the House of Commons this evening, said that Her Majesty the Queen had not yet advised the employment of an Indian force in Egypt.—The House of Lords has finally passed the Repression of Crime in Ireland Bill.

Constantinople, 11th: Said Pasha hae been appointed Grand Vizier.

London, 12th: Morning. The loos yesterday on the British side was five killed and twenty-seven wounded. The Egyptian loss is believad to have been very heavy.—The damage done to the British ships was but slight.—Anxiety prevails as to whether the bombardment was justified even by the peculiar circumstances of the case.—The Turkish Ambassador in London has urgently demanded the cessation of the bombardment, and in doing so dilated upon the serions consequences it will entail.—The *Times* states that 7000, men of the Army Reserve will be called upon to replace the unseasoned troops of the first Army Corps for Egypt.—Advices just received from Alexandria state that the bombardment was resumed this morning. The Egyptian soldiers during last night were employed in repairing the damages of some of the forts.—6 p. m. The bombardment of Alexandria has been suspended, pending the negotiations now being carried on under the flag of truce.—Numerous fires are raging in Alexandria.—The English Admiralty has issued an order authorizing merchant vessels to pass through the Suez Canal at their own risk.

Alexandria, 12th: 1 p. m. A flag of truce has been displayed by the Egyptians from the forts. Steamers bearing a flag of truce are now nearing the British fleet.

PASSENGERS SAILED.

Per P and O Str *Cathay*, 11:

For London—Surg Major W P Harris, Dr and Mrs Duke, Mrs Curry and infant, A Lady, Gentleman and infant, Mr F B Taylor, Maj r and Mrs Dawes, Mrs Hill, A Gentleman, Mr T G R Finney, Mr Stewart, Mr James Wallace, and Miss Bengough.

For Brindisi—Mr Frank Harris, Capt W C Black, Mr M Milner Brown, Mr J H Wilson, Mr E C Cox, and Major W F Sandwith.

For Venice—Genl C R Evans, Mr W S Warren, Mr G Shaw, and Mr R Piercy.

For Malta—Surg Genl S E Clutterbuck.

For Port Said—Mr Aird.

PASSENGERS ARRIVED.

Per P. & O. Str *Shannon*, 9:

From London—Mr D Hichans, Miss Hutchison, Mr F Marshall, Mr A Davidson, Mr John B Clark, Mr B E Boraston, and Miss M Hagarty.

From Brindisi—Major Carrington. Dr G A Watson, Mr F Tibbs, Lieut Col Galloway, Col Dodd, Mr C P Casparez, Major F S Carr, Mr D J Macpherson, Mr Coppin, Mr W B Carter, Capt D J Mackenzie, Mr and Mrs Frizelle, Mr J Dyson, Mr Maclaren, Mr Jas Duffus, Major Benson, Mr F Giles, Mr H G Joseph, Lieut P E Henderson, and Mr W R S Jones.

From Venice—Mr Oakley, and Mr H C Severn.

Domestic Occurrence.

BIRTH.

SHREVES—July 8th, at the M. E. Parsonage Poona, the wife of the Rev. O. Shreves of a daughter.

DEATHS.

DEANE—July 2nd at Colaba, James Roche, child of Mr. and Mrs. J. R. Deane, aged one year and nineteen days.

COOPERK July 10th, at Girgaum, of enteric fever, Ferderick William, the beloved son of the late Frederick Cooper, aged 16 years and 6 months,

HAMMETT—July 11th, at Mazagon Road, Lionel Henny, the beloved child of John and Louisa Hammett, aged 1 year and 10 months.

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HENRY CONDER,
General Traffic Manager.

Bombay, the Fourteenth of July 1882.

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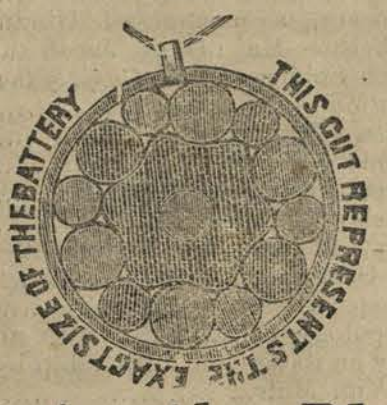

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